DOCUMENT RESUME

ED 129 955 UD 016 497

AUTHOR Shannon, Lyle W.
TITLE The Changing World View of Minority Migrants in an Urban Setting.
PUB DATE 76
NOTE 24p.; Paper presented at the Meeting of the Society for Applied Anthropology (Saint Louis, Missouri, 1976)

EDRS PRICE MF-$0.83 HC-$1.67 Plus Postage.
DESCRIPTORS Acculturation; Caucasians; *Changing Attitudes; Cultural Factors; Economic Factors; Field Interviews; Individual Power; *Longitudinal Studies; *Mexican Americans; Migrants; Minority Groups; *Negro Attitudes; Religious Factors; *Rural to Urban Migration; Social Differences

ABSTRACT

A series of "world view" or value orientation questions were utilized in generating scale scores that sharply differentiated representative samples of Mexican Americans (280), Negroes (280), and Anglos (413) in a longitudinal study. The original interviews were conducted in 1959, 1960, and 1961. In 1971, seventy-four percent of the original respondents were located again and interviewed. Mexican American respondents were at the "low" end of the scale and Anglos at the "high" end. Results from the 1971 re-interviews revealed that significant convergence had taken place. Mexican American males, females in high income Mexican American families, and Negroes, regardless of sex but more so those in high income then low income families, expressed views more like those of the Anglos than in 1960. When world view was regressed on a variety of background and experimental variables, most of the individual variation in world view among members of each race/ethnic group remained unexplained. This suggests that while members of minority groups are not alike in their responses to statements about world view, the most readily measurable antecedent experiences which supposedly account for within group differences are not as important as more idiosyncratic, unmeasured life experiences. (Author)

**********
* Documents acquired by ERIC include many informal unpublished *
* materials not available from other sources. ERIC makes every effort *
* to obtain the best copy available. Nevertheless, items of marginal *
* reproducibility are often encountered and this affects the quality *
* of the microfiche and hardcopy reproductions ERIC makes available *
* via the ERIC Document Reproduction Service (EDRS). EDRS is not *
* responsible for the quality of the original document. Reproductions *
* supplied by EDRS are the best that can be made from the original. *
**********

ED129955

# THE CHANGING WORLD VIEW OF MINORITY MIGRANTS IN AN URBAN SETTING

by

Lyle W. Shannon
Iowa Urban Community Research Center

and

Department of Sociology
University of Iowa

U S DEPARTMENT OF HEALTH, EDUCATION & WELFARE
NATIONAL INSTITUTE OF EDUCATION

THIS DOCUMENT HAS BEEN REPRODUCED EXACTLY AS RECEIVED FROM THE PERSON OR ORGANIZATION ORIGINATING IT. POINTS OF VIEW OR OPINIONS STATED DO NOT NECESSARILY REPRESENT OFFICIAL NATIONAL INSTITUTE OF EDUCATION POSITION OR POLICY

UD 016497

ABSTRACT

"The Changing World View of Minority Migrants in an Urban Setting"

A series of "world view" questions were utilized in generating scale scores that sharply differentiated representative samples of Mexican-Americans (280), Negroes (280), and Anglos (413) in a longitudinal study with a 1960 baseline. Mexican-Americans respondents were at the "low" end of the scale and Anglos at the "high" end. Seventy-five percent of the original respondents were reinterviewed in 1971, revealing that significant convergence had taken place. Mexican-American males, females in high income Mexican-American families, and Negroes, regardless of sex but more so those in high income than low income families expressed views more like those of the Anglos than in 1960. When world view was regressed on a variety of background and experiential variables most of the individual variation in world view among members of each race/ethnic group remained unexplained. This suggests that while members of minority groups are not alike in their responses to statements about world view, the most readily measurable antecedent experiences which supposedly account for within group differences are not as important as more idiosyncratic, unmeasured life experiences.

# THE CHANGING WORLD VIEW OF MINORITY MIGRANTS IN AN URBAN SETTING*

## INTRODUCTION

Without committing ourselves to the position that world view, value orientations, or similar attitudinal complexes are powerful determinants of behavior we have operationally defined and measured what we, for lack of a better term, have called "world view." We believe that a scale based on responses to the questions utilized represents important differences in peoples' outlook on life. Rather than attempt to determine the influence of world view on other variables, we have looked at their influence on world view, seeking to see how and on what basis it differs within race/ethnic groups in samples of Mexican-Americans, Negroes, and Anglos.[1]

The data were obtained from a longitudinal study of 280 Mexican-Americans (most resided in Texas before coming to Racine), 280 Negroes (most resided in Mississippi before coming to Racine), and 413 Anglos in Racine, Wisconsin. The original interviews were conducted in 1959, 1960, and 1961 utilizing interviewers of the same race/ethnicity and sex as respondents. The interview schedule was in English and Spanish, the latter developed through extensive pretesting on a similar Mexican-American population in another city. In 1971 we relocated and conducted interviews with 74% of the original respondents, again utilizing a bilingual schedule and same race/ethnic, sex interviewers.[2]

Detailed reports on the scale and its relationship to other variables circa 1960 have been described elsewhere.[3] We shall be very brief in our description of the scale, the items from which it was derived, and how race/ethnic responses differed over a period of time. Following this we shall briefly comment on changes in scale scores among individuals within each race/ethnic group.

In the next section of the paper we shall turn to the relationship of religion, sex, and income to the distribution of scores and how some groups have markedly changed their views to a more active position in 1971 than they held in 1960. All of this leads up to the final and most important section where we have subjected the data to regression analysis. Eighteen variables are presented in chronological order, commencing with respondent's father's occupation and moving through education, place of education, first job level, length of time in Racine etc., in order to ascertain the relative weight of each variable in "determining" or accounting for the 1971 world view of respondents. This is done separately for each race/ethnic group.

These data demonstrate that persons in positions of power, formal or informal, should not approach the rural-reared minority group inmigrant, male or female, with the idea that they, as a consequence of their antecedents, have a passive world view, an orientation toward life that is rather fixed and unchanging, an orientation that determines how they behave throughout the range of decision making situations in which urban dwellers find themselves. We would not make such a point of this were it not for the fact that laymen and academics alike have seized upon the culture of poverty explanation of how the poor and particularly poor race/ethnic minorities seem to forever be at the lower rungs of the socio-economic status ladder. Indeed, their error has been further compounded because they believe that substitution of a psychocultural explanation is indicative of their sophistication over those who have clung so long (or still do) to racial and/or hereditary explanations. That the culture of poverty model is hard to dispel has been demonstrated by its recurring appearance in the professional literature and the attendant controversy.

Three articles in a 1974 issue of *Social Problems* are particularly

cogent in reference to the arguement. Della Fave (1974) provides a systematic theoretical framework for future research based upon Hyman's (1966) concept of the "value stretch." Coward, Feagin, and Williams (1974) present data which, for all practical purposes, demolish the culture of poverty model as earlier presented by Lewis and/or attributed to him by others during the earlier period of the debate 10 years ago. The third article by Williamson (1974), while suggesting that economic self-interest does not account for beliefs about the motivation of the poor, does miss the point that it is the position of gatekeepers in society whose views are most important in determining what will or will not be done in order to deal with the problem of poverty.

THE WORLD VIEW SCALE

There were originally eight questions which we intended to utilize in constructing a scale differentiating active vs. passive views toward life. One of them (It's always a good idea to put away most of your money for a rainy day.) was eliminated when we learned that the rainy day idiom has no Spanish equivalent.

The brief discussion that follows presents the remaining seven statements (as does Table 1) in order of decreasing 1960 race/ethnic differences. Responses of agree or strongly agree are jointly referred to as "agree" and those responses of disagree or strongly disagree are referred to as "disagree." Race/ethnic groups were ranked from "most" to "least" in order to compute Tau.[4] These rankings are in some instances based on relatively small differences between groups, and, of course, such small differences are reflected in very low Taus unless only two of the race/ethnic groups are similar. We shall comment on sex differences only if they produce a significantly different race/ethnic ordering than for the combined sample or if, contrary to the usual pattern of responses, the males are more passive than the females.

TABLE 1. WORLD VIEW SCALE AND COMPONENT QUESTIONS: RACE/ETHNIC GROUP VARIATION 1960-1971

| | | Percent Active vs. Percent Passive Responses[1] | | | | | | 1960 | | 1971 | |
|---|---|---|---|---|---|---|---|---|---|---|---|
| | | Anglo | | Negro | | Mexican-American | | | | | |
| | | A | P | A | P | A | P | Tau | Rank | Tau | Rank |
| World View Scale | 1960 | 83 | 17 | 46 | 54 | 43 | 57 | .313 | A/N/MA | .178 | A/N/MA |
| | 1971 | 85 | 15 | 71 | 29 | 61 | 39 | | | | |
| 1. Planning... | 1960 | 77 | 17 | 44 | 51 | 30 | 59 | .328 | A/N/MA | .282 | A/N/MA |
| | 1971 | 82 | 13 | 66 | 26 | 50 | 40 | | | | |
| 2. The wise person... | 1960 | 82 | 14 | 51 | 45 | 45 | 47 | .254 | A/N/MA | .220 | A/N/MA |
| | 1971 | 76 | 19 | 66 | 26 | 56 | 40 | | | | |
| 3. The secret of... | 1960 | 23 | 69 | 28 | 59 | 5 | 92 | .206 | N/A/MA | .169 | N/MA/A |
| | 1971 | 28 | 63 | 53 | 43 | 32 | 65 | | | | |
| 4. Not...away friends... | 1960 | 74 | 19 | 61 | 30 | 53 | 36 | .155 | A/N/MA | .059[2] | A/N/MA |
| | 1971 | 71 | 22 | 68 | 21 | 64 | 23 | | | | |
| 5. The best job... | 1960 | 33 | 59 | 22 | 70 | 24 | 68 | .089 | A/MA/N | .099 | MA/A/N |
| | 1971 | 34 | 54 | 20 | 70 | 36 | 55 | | | | |
| 6. When a man... | 1960 | 91 | 4 | 88 | 7 | 84 | 12 | .075[2] | A/N/MA | .167 | A/MA/N |
| | 1971 | 93 | 5 | 79 | 11 | 90 | 8 | | | | |
| 7. Not...away family... | 1960 | 12 | 84 | 8 | 90 | 12 | 83 | .049[2] | MA/A/N | .208 | A/N/MA |
| | 1971 | 44 | 47 | 29 | 65 | 9 | 86 | | | | |

[1] The world view scale was dichotomized. Pro-con responses for the individual items are not included (except as the difference in percentage between 100% and the sum of active and passive percents).

[2] Not statistically significant. All other race/ethnic differences were significant at the .001 level.

[Table 1 about here]

The Individual Items

1. *Planning only makes a person unhappy since your plans hardly ever work out anyway.*

Over half of the Mexican-American and Negro respondents agreed (passive) and three out of four Anglos disagreed (active) in 1960 in their reactions to this statement. By 1971 all three groups shifted toward a more active view and differences had decreased.

2. *The wise person lives for today and lets tomorrow take care of itself.*

About half of the Negroes and Mexican-Americans and four out of five of the Anglos disagreed (active) with this statement in 1960. By 1971 the Anglos had become slightly more passive in their responses while the Negroes and Mexican-Americans responded more actively.

3. *The secret of happiness is not expecting too much and being content with what comes your way.*

Two out of three Anglos and Negroes and nine out of ten Mexican-Americans agreed with this statement in 1960. Although the Negroes gave more active responses than the Anglos or Mexican-Americans both years, both Negroes and Mexican-Americans shifted toward more active responses more than did Anglos.

4. *Not many things in life are worth the sacrifice of moving away from your friends.*

Over half of the respondents in each of the three groups disagreed with this statement (active) in 1960; Negro females expressed a more active view than Negro males and Mexican-American females were less active than Mexican-American males.

Controls for sex in 1971 revealed that Mexican-American males were more active in response than other males and females, considerably more active

than Mexican-American females, and slightly more active than Anglo and Negro females (by 4% and 5%). Negro and Anglo females were more active than their male counterparts and similar to each other.

5. *The best job to have is one where you are part of a group all working together, even if you don't get much individual credit.*

Over half of the respondents were in agreement (passive) with this statement both years. Between-groups differences were relatively small both years.

6. *When a man is born the success he is going to have is not already in the cards, each makes his own fate.*

At least five out of six respondents agreed (active) with the above statement in 1960 and there was little difference between groups. By 1971 the race/ethnic rank order had changed, principally because the Anglos and Mexican-Americans (mainly females) shifted slightly toward active and the Negroes toward passive responses.

7. *Not many things in life are worth the sacrifice of moving away from your family.*

More than five out of six respondents agreed with this statement in 1960, indicating a strongly passive orientation. There were almost no between-groups differences. Anglos changed toward a more active outlook by 1971 as did the Negroes, but to a lesser extent. Sex differences within each group were also more pronounced in 1971 than they were in 1960, although in a somewhat surprising direction. Both Anglo and Mexican-American females responded more actively (disagreed) than did the males, whereas Negro females were more passive (agreed) than were Negro males.

## The World View Scale

When the world view questions were combined into a scale, the 1960 results showed the Anglos markedly skewed toward the active and the

Mexican-Americans and Negroes slightly skewed toward the passive end of the scale.

In 1971 the Anglos were still quite skewed toward the active end of the scale and the Negroes and Mexican-Americans had become much more active. Although the rank ordering did not change from 1960-1971, the difference between the Negroes and Mexican-Americans was much clearer in 1971 than it had been in 1960.

It should, of course, be noted that group change does not tell the whole story. Between 1960 and 1971 52% of the Anglos had not changed in world view, 14% had become more passive and, 33% more active. Only 28% of the Mexican-Americans and 29% of the Negroes had not changed, while 52% of the Mexican-Americans and 53% of the Negroes had become more active. Negro male and female shifts were in the same directions and proportions while Mexican-American females were more apt to have become passive than the males and Anglo males were more apt to have become passive than the females. Race/ethnic differences are also shown by the Anglo Tau of .311 which was considerably higher (more similarity in responses between 1960 and 1971) than that for Mexican-Americans (Tau .034, n.s.) and that for the Negroes (Tau .141, n.s.).

If we look at a dichotomy of "were already or have become more passive" vs. "were already or have become more active," we have a much clearer picture of the growing similarity in attitudes. Of the Anglos 81% were active and 19% passive (almost exactly the same when controlled for sex). Negroes were similar to the Anglos, with 72% active and 28% passive, although 77% of the males but only 59% of the females were active. The Mexican-Americans were least active with a 67% and 33% division, but with even greater male/female difference, 79% of the males and 53% of the females giving active responses.

TABLE 2. PERCENT PASSIVE RESPONSES TO WORLD VIEW SCALE*

| | 1960 | | 1971 | |
|---|---|---|---|---|
| Mexican-American (Catholic) | 57.2 | | 38.3 | |
| Female | 61.2 | | 59.1 | |
| Male | 53.8 | | 22.7 | |
| Low Income | 60.4 | Female 63.5<br>Male 57.4 | 47.7 | Female 68.1<br>Male 24.4 |
| High Income | 48.7 | Female 53.3<br>Male 45.8 | 25.8 | Female 36.8<br>Male 21.3 |
| Negro (Protestant) | 55.5 | | 28.8 | |
| Female | 57.9 | | 32.7 | |
| Male | 52.4 | | 23.3 | |
| Low Income | 60.8 | Female 60.2<br>Male 61.9 | 36.2 | Female 37.5<br>Male 33.3 |
| High Income | 45.5 | Female 50.0<br>Male 42.9 | 14.8 | Female 16.7<br>Male 13.5 |
| Anglo (Catholic) | 20.0 | | 11.9 | |
| Female | 26.7 | | 11.9 | |
| Male | 12.5 | | 11.9 | |
| Low Income | 38.2 | Female 50.0<br>Male 21.4 | 17.9 | Female 12.5<br>Male 25.0 |
| High Income | 7.8 | Female 8.0<br>Male 7.7 | 8.9 | Female 11.5<br>Male 6.7 |
| Anglo (Protestant) | 16.9 | | 11.2 | |
| Female | 17.9 | | 10.8 | |
| Male | 15.9 | | 11.7 | |
| Low Income | 33.3 | Female 32.1<br>Male 35.7 | 18.4 | Female 12.4<br>Male 20.0 |
| High Income | 9.1 | Female 7.7<br>Male 10.2 | 8.0 | Female 7.1<br>Male 8.9 |

* In 1960 those families with an income below $5,999 were defined as low income; in 1971, taking inflation into consideration, those with income below $7,999 were considered low.

All of this suggests that Negroes and Mexican-Americans have come to perceive the world about them more and more as do Anglos. That all do not yet perceive the world as Anglos do may be attributed just as much, we believe, to the experiences that they have had in the urban industrial milieu as to their earlier socialization. Actually, either changing or static occupational levels and incomes probably have their effects on respondents' world views, whether they be Anglos, Mexican-Americans, or Negroes. The converse position (that world view effects changes in occupational level and/or income) is currently a more population position but one for which we have not seen evidence. Similarly, the idea that psychological factors (motivational, for example) determine achievement at either the group or individual level throughout the entire occupational structure has not been supported by much evidence.

RACE/ETHNICITY, RELIGION, SEX, INCOME, AND THEIR RELATIONSHIP TO WORLD VIEW

Table 2 shows the percent of each race/ethnic, religious, sex, and income category (group data) with what we have defined as a passive rather than an active response. As we have indicated, one cannot help but be impressed by the changes that took place between 1960 and 1971. While Mexican-American males became less passive, both males and females in high income families did so. Negroes in every category became less passive, females in high income families more than any others. With the exception of low income Catholic males, Anglos became more active than previously or remained active in their responses, e.g. high income Protestant and Catholic males and females.

[Table 2 about here]

These again, are group data and while they give us some idea of the extent to which changes in responses to world view questions have taken place, they do not really tell us what brings about change in individuals, how they actually

come to look at the world differently than they have in the past. They do suggest, however, that changing fortunes in the world of work, as evidenced by higher income (better jobs, more work, more persons in the family in the labor force, or whatever), seem to be related to change in world view. This is not to say that time in the community and the process of cultural integration, have nothing to do with changing world view, for we have shown that change does take place, out the change is definitely greater for those with high incomes if they were not already there in 1960 (i.e. did not have an active world view in 1960).

What we are most concerned about is how world view is originally formulated, and how and where change in world view actually comes about in the process of interaction with members of the host society in an urban industrial milieu. This can be observed in the field, of course. All of us have probably spent time in the field (in bars, in homes in the barrio, and on the corner in the ghetto) and can describe what we perceive to be both the processes of cultural integration and structural assimilation, even more specifically, economic absorption. We can even talk about the change that probably precedes the inmigrant's decision to leave his/her former place of residence. It may be for the first time, or as a consequence of having left many times as a member of a migrant labor family, in the latter case the decision is simply to attempt to secure work in a city adjacent to agricultural work. Then comes the inmigrants' efforts to find housing, sociability, group acceptance, recognition, and response in either the inmigrant minority group society or in the larger host society. We have an idea how this is facilitated for the inmigrant by conversing with others in the tavern, meeting people who know the answers, listening to television and radio, looking at the newspapers, shopping, and visiting with family and friends who have been there for a longer

period of time. But really, how sure can we be that what we have seen is what we think we have seen unless it has been verified by some kind of statistical analysis of the data involving manipulation of variables with controls of considerable number and complexity?

While neither path analysis nor multiple regression analysis takes the place of thinking about the data, either one can be very helpful in getting a handle on the relationship between a variety of background and experiential variables and the world view of our respondents. We shall turn to regression analysis in order to see just how much respondent variation in world view can be accounted for by antecedent life experiences.

THE REGRESSION ANALYSIS

World view scale scores for 1971 were regressed on 18 variables as shown in Table 3, each entered one at a time so that all variables previously entered had been controlled for. Only male respondents were included in the analysis. Each of the variables is described in Appendix A. Total family income is excluded in the analysis since we limited it to only those variables applying directly to the males.

[Table 3 about here]

The first order correlations for Mexican-Americans suggest that the region in which respondent received his elementary education, language useage, friendship patterns, years of schooling, and age will be important determinants of 1971 world view. Among the Negroes, father's job level, elementary region of education, years of schooling, 1960 world view, and friendship patterns, appear to be of the greatest importance, followed by age, 1960 job level, and years of work experience in Racine. For the Anglos, 1960 world view, years of schooling, and whether or not respondent had done agricultural labor have the highest correlations. Thus there are communalities and differences.

TABLE 3. MULTIPLE COEFFICIENTS OF CORRELATION, FIRST ORDER CORRELATIONS, AND STANDARDIZED BETA WEIGHTS FOR SELECTED VARIABLES AGAINST 1971 WORLD VIEW

| | Mexican-American | | | Negro | | | Anglo | | |
|---|---|---|---|---|---|---|---|---|---|
| | Multiple Correlation | First Order Correlation | Beta Weights | Multiple Correlation | First Order Correlation | Beta Weights | Multiple Correlation | First Order Correlation | Beta Weights |
| FATHERJB | .0739 | .0739 | -.0039 | .1845 | .1845 | .1276 | .1151 | .1151 | -.0088 |
| ELEMREGH | .2406 | .2257 | .4172 | .2201 | .1640 | .0277 | .1634 | -.0935 | -.4710 |
| SCHOOLH | .2472 | .1516 | .2330 | .2308 | .1454 | .1093 | .3976 | .3452 | .3522 |
| AGLABORM | .2989 | -.0934 | -.2703 | .2328 | .0799 | .1507 | .4685 | -.1793 | -.1345 |
| FJURBAN | .3109 | .0821 | .4123 | .2398 | .0467 | -.2059 | .4956 | .1272 | .1912 |
| FIRSTJOB | .3334 | -.1133 | .0032 | .2809 | -.0460 | -.1751 | .5148 | .0190 | -.1919 |
| URBANINR | .3334 | .0088 | -.4324 | .3046 | .0944 | .4063 | .5156 | -.0471 | .5895 |
| MPRESJOB | .3345 | -.0113 | .1579 | .3224 | -.1335 | -.1688 | .5196 | .1052 | -.0928 |
| WRKRAC60 | .3346 | -.0075 | .1963 | .3988 | -.1237 | -.2516 | .5679 | -.2202 | -.8204 |
| HYRBORN | .3346 | -.1592 | .2366 | .4282 | -.1392 | -.1837 | .5752 | -.0979 | -.0142 |
| LONGLIVE | .3468 | .1341 | .0771 | .4284 | -.0816 | .0073 | .5944 | -.1432 | .3609 |
| WVIEW60 | .3747 | -.0878 | -.1615 | .4581 | .1894 | .2044 | .6780 | .4124 | .3818 |
| FRNOTNEG | — | — | — | .4839 | -.1477 | -.1712 | — | — | — |
| INVTNNEG | — | — | — | .4855 | .0121 | .0629 | — | — | — |
| LANGHOMM | .3884 | .2211 | .2460 | — | — | — | — | — | — |
| LANGPCLM | .3927 | .1654 | .3509 | — | — | — | — | — | — |
| ETHNFRMA | .5999 | -.1196 | -.6868 | — | — | — | — | — | — |
| FRNETHNC | .6405 | -.1481 | -.3238 | .5084 | -.1358 | -.1638 | — | — | — |

Turning to the multiple correlations for each group, we find that by the time that the first 12 variables had been entered (and these were all that could be entered for the Anglos), the multiple correlation was .6780. But for the Negroes it was only .4581 and for the Mexican-Americans even less, .3747. When additional variables were added for the Mexican-Americans their multiple correlation rose to .6405 but that for Negroes changed less and was only .5084 at its maximum.

Examination of the standardized Beta weights (they indicate the weight that each variable has in a linear equation) reveals that they differ in rank considerably from what might have been expected considering the first order correlation coefficients. This happens when there is collinearity in the variables. Any variable that is highly correlated with a variable previously entered will have a Beta weight reduced or even with its sign reversed since the previous variable has gone into the equation with an incremental value accounting for most of the change that the following variable would also have accounted for.

Now, looking at the Beta weights, keeping the first order correlations and intercorrelations of variables in mind, we shall consider the multiple correlations (the multiple correlations squared equal the amount of variance explained) as they were introduced in some approximation to their chronological influence on 1971 world view.

For the Mexican-Americans, we note that father's job has no effects, that elementary schooling in the North vs. Texas or Mexico and to a lesser extent years of schooling make for an active world view, that having done agricultural labor is related to an active world view but having had one's first job in a rural rather than urban community makes for a passive world view, and that the small negative effect of first job level has been cancelled

out by its relatively high correlation with ever having done agricultural labor. While many years of urban work experience including Racine seem to make for a passive world view its correlation with age places a differenct perspective on this Beta weight. Furthermore job level in 1960 and years of work experience in Racine offset it with positive Beta weights that raise the predicted world view score. By the time that years lived in Racine has been added it makes for little change, having been correlated with region of elementary education, years of schooling and years of work experience in Racine. Since world view in 1960 had an inverse correlation with 1971 world view and it had little relationship to other variables it has a small negative weight in the equation. What we see here is one variable reducing the weight of another variable or adding little in some cases so that by the time that we reach 1971 world view the multiple correlation is only .3747. When the English vs. Spanish language useage variables are inserted, the multiple correlation increases somewhat again. Friendship patterns for both 1960 and 1971, added in the final two steps, tend to produce an active world view if some friends are non-Mexican-American. The impact of each of the variables included for Negroes and Anglos differs from that for Mexican-Americans, in some cases in weight and in other cases in direction. Negroes and Anglos have different patterns as well.

CONCLUSIONS

Now what do we conclude from all of this? First, while there is race/ethnic variation, variation within groups by religion, sex, and income is as great or greater. Second, it appears that sex and income are important determinants of world view within race/ethnic/religious groups. Third, we can conclude that world view changes with time among inmigrants from Texas and Mississippi.

When we turn to the multiple regression analysis a description of the findings is not quite as easy. Although twelve variables accounted for less of the Mexican-American variance than that for the Anglos or Negroes, by adding four more variables the multiple correlation for Mexican-Americans increased to almost the same as that for Anglos. Elementary schooling in Mexico, the Southwest, or Racine and having only Mexican-American vs. non-ethnic friends were most important in determining world view for Mexican-Americans, the first, a variable over which they had no control and the second, one over which they had some choice. Among the Negroes, a wider variety of variables had effects on 1971 world view. Among the Anglos, years of schooling and years of work experience in Racine had the greatest effect on 1971 world view, although 1960 world view was also very important. In sum the world view of persons within each group can be accounted for in part by a combination of place of socialization and early life experiences preceding the stable work period, by experiencing a stable work period in an urban area such as Racine, and in the case of Mexican-Americans by continuing patterns of ethnic association. Most of the within-group variation in world view that we have found, however, is not accounted for by the regression model presented in this paper.

That 75% of the Negro variation is unaccounted for, 59% of the Mexican-American, and 54% of the Anglo, suggests that world view, while differing markedly by broad categories of race/ethnicity, sex and income does not vary within race/ethnic groups on a basis of general categories of experience and associations as much as by experiences peculiar to each individual, experiences which have been translated into individual perceptions of the world.

FOOTNOTES

* The Racine, Wisconsin study of inmigrant labor was conducted from 1958 to 1965 with grants from the National Institutes of Health (Projects RG 5342, RG 9980, GM 10919, and CH 00042) and from the National Science Foundation. Since 1962 the project has been located at the University of Iowa. Our current restudy has been supported by NIH grants (MH 18196 and MH 18321) since 1970. The project has also been supported by the College of Liberal Arts, the Graduate College, and the Division of Extension and University Services at the University of Iowa. Findings for the first three years of interviewing have been described in a variety of papers but are summarized in Lyle and Magdaline Shannon, *Minority Migrants in the Urban Community: Mexican-American and Negro Adjustment to Industrial Society*, Beverly Hills: Sage Publications, 1973, 357 pp.

[1] At the outset of the project considerable discussion took place between the researchers and representatives of various ages of each of the three major racial and ethnic groups in Racine in order to decide upon designations that would be appropriate for each, particularly the inmigrants. While the terms "Mexican-Americans," "Negroes," and "Anglos" were selected, we are aware of and understand regional and age differences in preference and have regard for the more recent designations. Our continued usage of the older terms is for the sake of consistency with the terms selected in 1959.

[2] Although we conducted interviews with only 74% of the original respondents we did obtain interviews with surviving spouses, children and others who could tell us about an additional 20% of the persons originally interviewed. The restudy has been reported in Lyle W. Shannon "Measuring Changes in Occupation and Income: Some Problems with a Cohort of Mexican-Americans,

Negroes, and Anglos," *Pacific Sociological Review*, Vol. 19, No. 1, January 1976, pp. 3-19; Lyle W. Shannon and Judith L. McKim "Mexican-American, Negro, and Anglo Improvement in Labor Force Status Between 1960 and 1970 in a Midwestern Community," *Social Science Quarterly*, Vol. 55, No. 1, June 1974, pp. 91-111; Lyle W. Shannon and Judith L. McKim "Attitudes Toward Education and the Absorption of Inmigrant Mexican-Americans and Negroes in Racine," *Education and Urban Society*, Vol. VI, No. 3, May 1974, pp. 333-354; Lyle W. Shannon, "False Assumptions About the Determinants of Mexican-American and Negro Economic Absorption," *Sociological Quarterly*, Vol. 16, No. 1, Winter 1975, pp. 3-15.

[3] Lyle W. Shannon "The Study of Migrants as Members of Social Systems," *Proceedings of the 1968 Annual Meeting of the American Ethnological Society: 34-64;* Lyle W. Shannon "The Economic Absorption and Cultural Integration of Inmigrant Workers: Characteristics of the Individual vs. the Nature of the System," pp. 167-188 in Brody (ed.), *Migration and Human Adaptation*, Beverly Hills: Sage Publications, 1970.

[4] We have selected Tau as our index of similarity or dissimilarity in race/ethnic distributions. The higher the Tau, the more different the distribution between groups. If Tau decreased between 1960 and 1971 the distribution of race/ethnic groups has converged and if Tau increased they became more disparate during the 11-year period. We have hypothesized that Taus will decrease between 1960 and 1971 and have utilized Chi Square to determine if the differences found in race/ethnic distributions are statistically significant.

APPENDIX A

| | |
|---|---|
| FIRSTJOB | First job of male respondent: 8 categories from professional (8) to agricultural labor (1). |
| FATHERJB | Usual occupation of father of male respondent: same categories as above. |
| ELEMREGH | Region of elementary education for male respondent: for Mexican-Americans, Racine (3), Texas, Mexico (1); for Negroes, North (3), South, Mississippi (1); for Anglos, Racine (3), other U.S., non-U.S. (1). |
| SCHOOLH | Years of formal education for male respondent: 6 intervals from 13 or more years (6) to no school (1). |
| AGLABORM | Male respondent has ever done agricultural labor: yes (1), no (2). |
| FJBURBAN | Size of community in which male respondent first worked: 6 categories, rural to 2,499 (1); 2,500-9,999; 10,000-24,999, to 100,000 or + (6). |
| MPRESJOB | 1960 job of male respondent: same code as FIRSTJOB. |
| URBANINR | Years of urban work experience of male respondent including Racine in 8 intervals: 25 or + (8) to none (1). |
| LONGLIVE | Years lived in Racine for male respondent: 6 categories, 0-4 (1); 5-9, to over 40 (6). |
| WVIEW60 | Male respondent's score on world view scale in 1960: 8 categories from most passive (0) to most active (7). |
| LANGHOMM | Language reported spoken in home by male respondents for Mexican-Americans only: only Spanish (1) to only English (5). |
| LANGPCLM | Language reported spoken by people closest to by male respondent for Mexican-Americans: same code as LANGHOMM. |
| ETHNFRMA | Ethnicity of friends reported by male respondent: 2 Spanish surname friends (1) to none (4). |
| FRNOTNEG | Does male respondent have friends that are not Negroes: no (1), yes (2). |
| INVTNNEG | Has male respondent ever invited non-Negroes to home: no (1), yes (2). |
| WRKRAC60 | Years of work experience in Racine for male respondent: in actual years, 0 to 56. |
| WVIEW71 | Male respondent's world view in 1971: same code as WVIEW60. |

FRNETHNIC Male respondent reports friends of different race/ethnicity: no (1), yes (2).

HYRBORN Male respondent's age in 8 categories from youngest (1) to oldest (8).

REFERENCES

Coward, Barbara E., Joe R. Feagin, and J. Allen Williams, Jr.

1974 "The culture of poverty debate: some additional data." Social Problems. 21 (June):621-634.

Della Fave, L. Richard

1974 "The culture of poverty revisited: a strategy for research." social Problems. 21 (June):609-621.

Hyman, Herbert H.

1966 "The value systems of different classes: a social psychological contribution to the analysis of stratification." In Reinhard Bendix and Seymour M. Lipset (eds.) Class, Status and Power. Glencoe, Illinois: Free Press.

Shannon, Lyle W.

1968 "The study of migrants as members of social systems." Proceedings of the 1968 Annual Spring Meeting of the American Ethnological Society:34-64.

1969 "The economic absorption and cultural integration of inmigrant workers: characteristics of the individual vs. the nature of the system." Chapter 7 in Brody (ed.) Behavior in New Environments: Adaptation of Migrant Populations. Beverly Hills: Sage Publications.

1975 "False assumptions about the determinants of Mexican-American and Negro economic absorption." Sociological Quarterly. 16 (Winter):3-15.

1976 "Measuring changes in occupation and income: some problems with a cohort of Mexican-Americans, Negroes and Anglos." Pacific Sociological Review. 19 (January):3-19.

Shannon, Lyle W. and Magdaline W. Shannon

1973 "Minority migrants in the urban community: Mexican-American and Negro adjustment to industrial society." Beverly Hills: Sage Publications.

Shannon, Lyle W. and Judith L. McKim

1974 "Mexican-American, Negro, and Anglo improvement in labor force status between 1960 and 1970 in a midwestern community." Social Science Quarterly. 55 (June):91-111.

1974 "Attitudes toward education and the absorption of inmigrant Mexican-Americans and Negroes in Racine." Education and Urban Society. 6 (May):333-354.

Williamson, John B.

1974 "Beliefs about the motivation of the poor and attitudes toward poverty policy." Social Problems. 21 (June):634-648.